

(1905-1906).

NINETEENTH ANNUAL REPORT

OF THE

Christian Literature Society for China (C. L. S.)

*(Formerly Known as the Society for the Diffusion of
Christian and General Knowledge
among the Chinese).*

For the year ending September 30th, 1906.

Head Office: 44, Boone Road, Shanghai.

Head Depot: 444, Honan Road, Shanghai.

Branch Depot: Chentu, West China.

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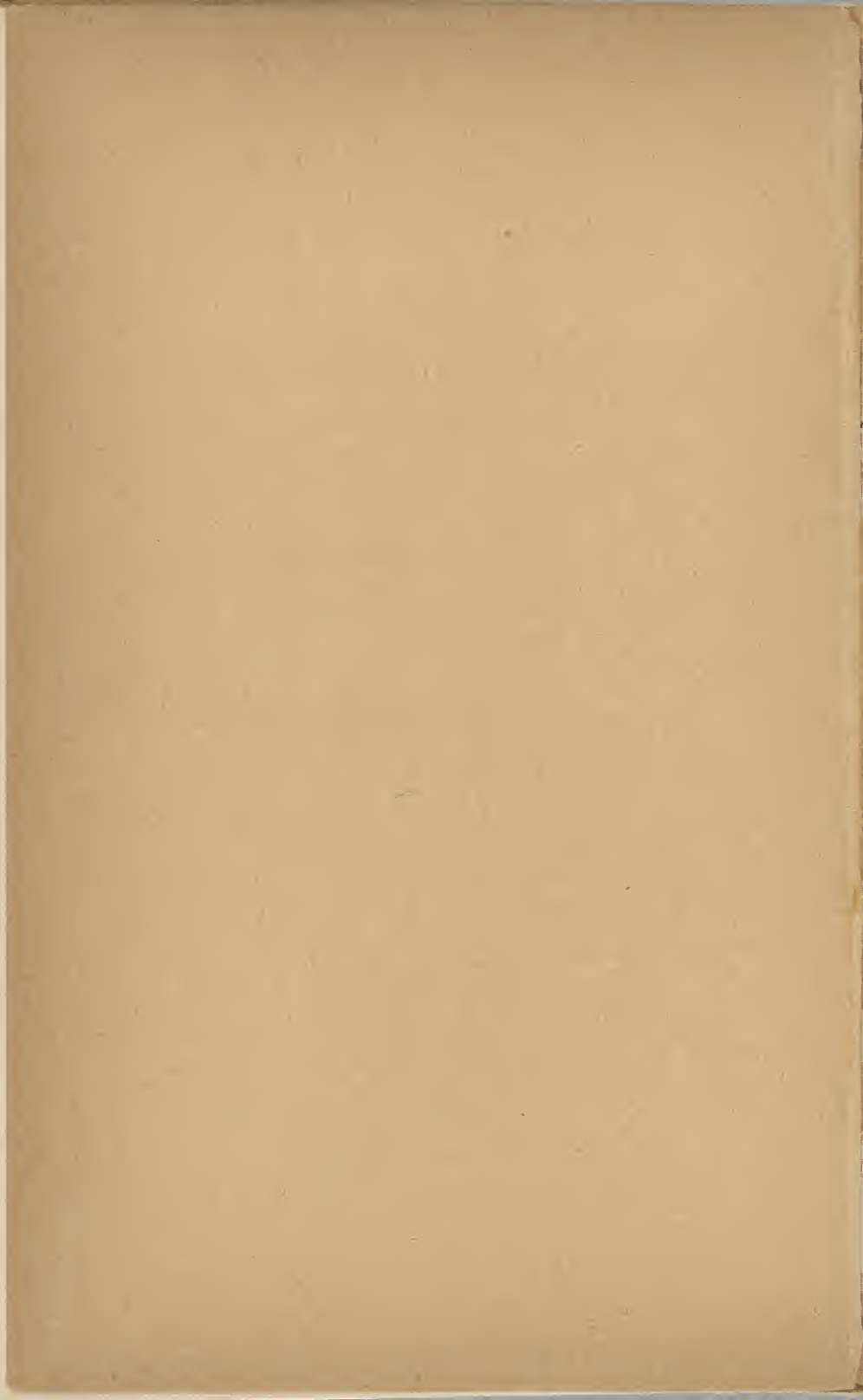
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Shanghai:

PRINTED AT THE SHANGHAI MERCURY, LIMITED.

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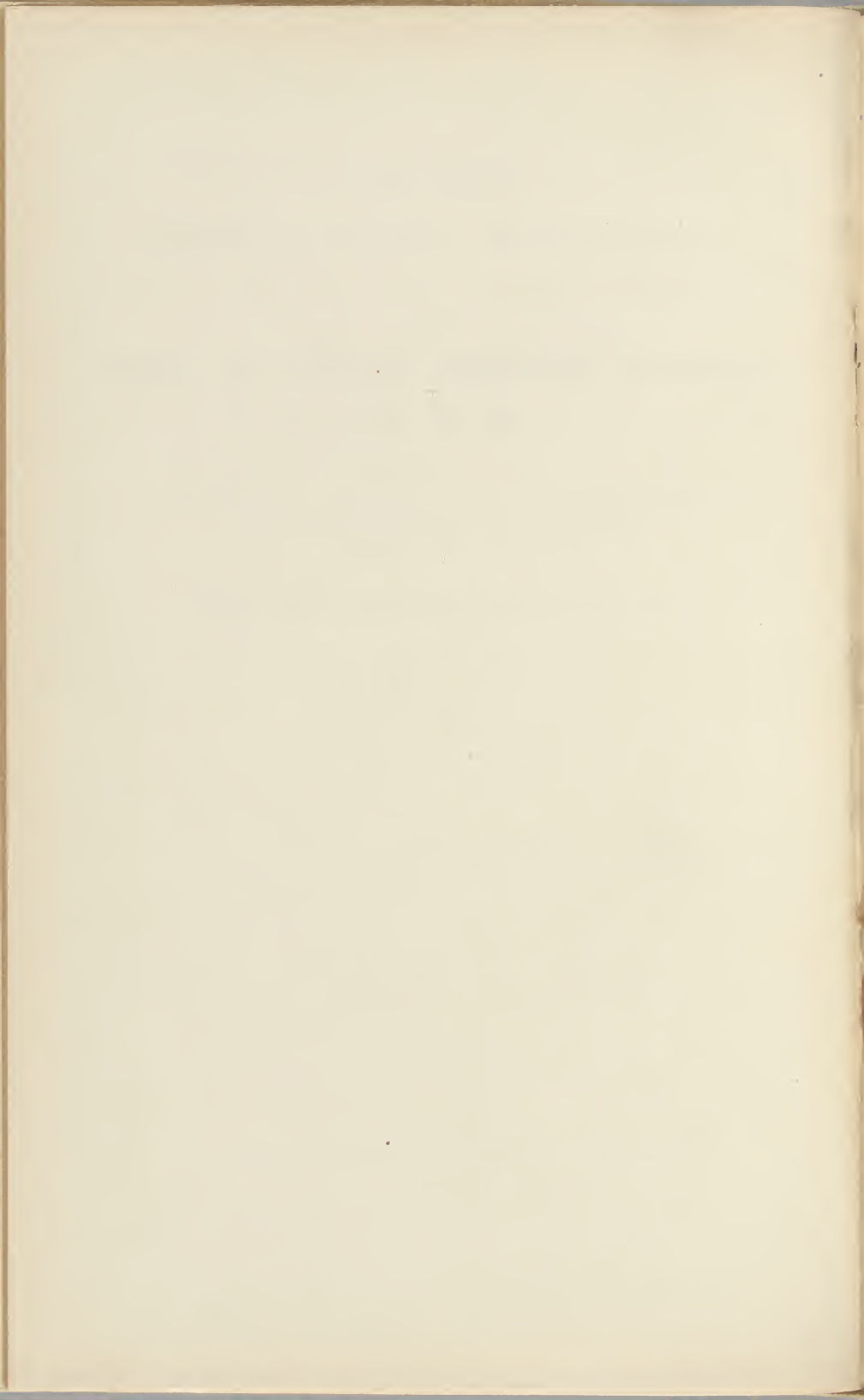
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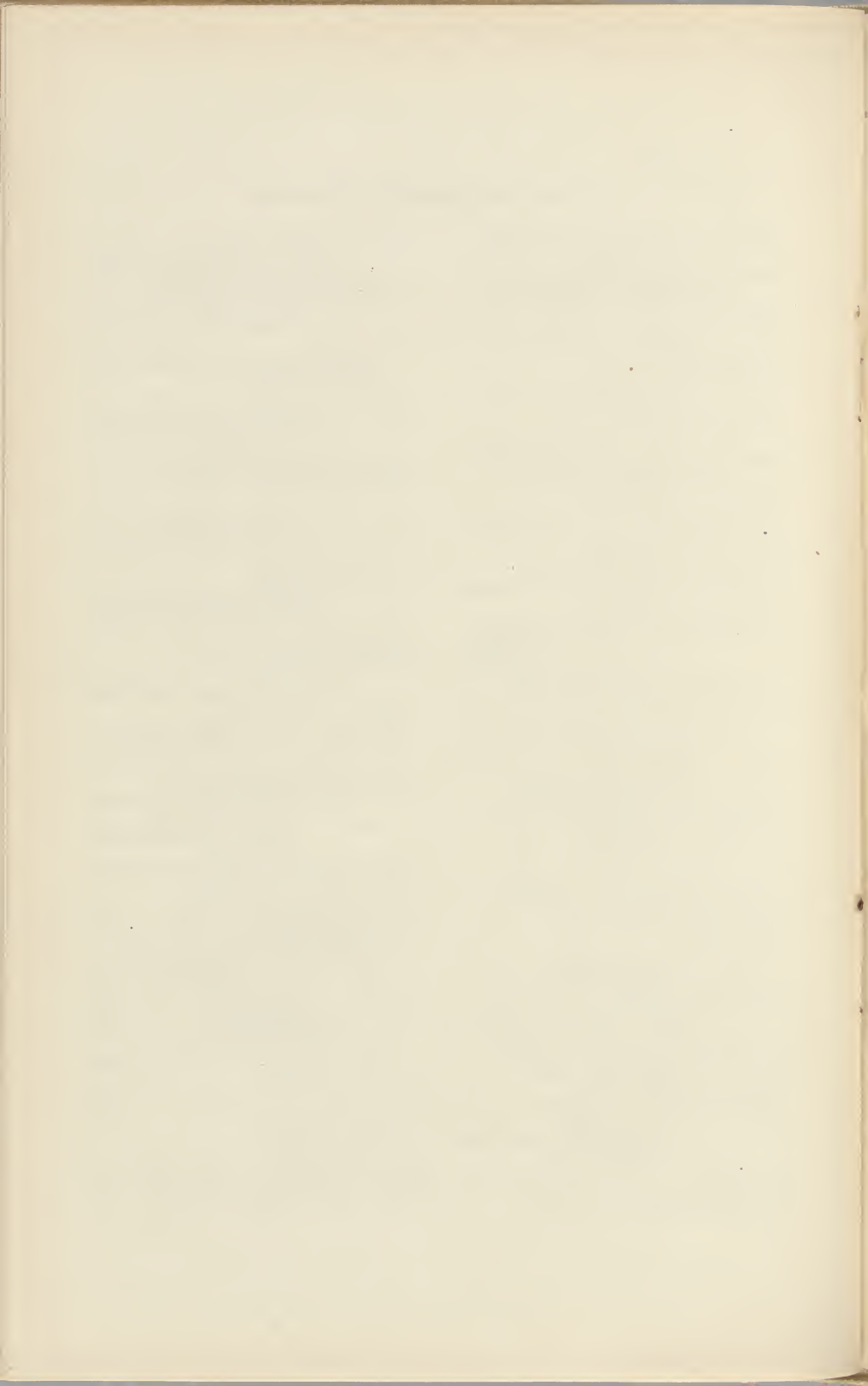
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CONSTITUTION

OF THE

CHRISTIAN LITERATURE SOCIETY FOR CHINA (C. L. S.)

[In 1877 the China Missionary Conference appointed the School and Text-Book Committee. Its Secretary, Rev. A. Williamson, LL.D., organized in 1884, the *Chinese Book and Tract Society* in Glasgow, and founded in connection with that Society in 1887, in China, the Society for the Diffusion of Christian and General Knowledge among the Chinese. In 1892 the *Chinese Book and Tract Society* of Glasgow, was succeeded by the *Christian Literature Society for China*. In 1906, the name in China was altered to the *Christian Literature Society for China*, in consonance with the home name.]

ARTICLE I.—The Society shall be named in English the “Christian Literature Society for China”; and in the Chinese language 廣學會.

ARTICLE II.—*Object*.—The object of the Society shall be: The publication and circulation of literature based on Christian principles, throughout China, her Colonies, Dependencies, and wherever Chinese are found—especially periodical literature adapted for all classes—as the resources of the Society may permit.

ARTICLE III.—*Membership*.—Any person may become a member on being proposed, seconded, and elected by a majority, at any of the meetings of the Society or of the Directors, and it is hoped all members will assist by subscriptions and otherwise.

ARTICLE.—IV.—*Board of Directors*.—The Society shall be managed by a Board, consisting of a President, Vice-Presidents, Treasurer, Secretary, and of not less than six ordinary Directors resident in China, who shall be elected by the members at the Annual General Meeting, with power to fill up vacancies which may occur during the year.

ARTICLE VII.—*Annual General Meeting.*—A General Meeting of the Members of the Society shall be held every year, at such place as the Directors may appoint, when a statement of the income and expenditure shall be submitted, together with a Report of the Society's operations during the preceding year.

ARTICLE VIII.—*Alteration of Constitution.*—The preceding Articles of Constitution can be altered only by a vote of two-thirds of the Members present, or duly represented at Annual General Meetings, and that only in the event of one month's previous notice having been duly circulated among the members of the Society.

ARTICLE V.—*Powers of the Board.*—The Board shall have power to determine its own Meetings, appoint Trustees (who may or may not be members of the Society), in whom any property of the Society may be vested; also to devolve upon Sub-Committees, Local Associations, or individuals, whether members or not, such charge of specific portions of the Society's operations as may seem expedient or necessary.

The Board also shall have power to call Special Meetings of the Society, take such steps as may appear best to diffuse information regarding the proceedings of the Society, secure pecuniary contributions, defray out of the funds of the Society all expense connected with the work, and in general take whatever measures, consistent with the Constitution, as shall seem likely to promote the objects for which the Society is organized.

ARTICLE VI.—*Quorum.*—Five members of the Board shall constitute a quorum; and the Chairman shall have a deliberative as well as a casting vote.



PRINCE SU



The Christian Literature Society for China.

(FORMERLY KNOWN AS THE SOCIETY FOR THE DIFFUSION OF CHRISTIAN AND GENERAL KNOWLEDGE AMONG THE CHINESE).

19th ANNUAL REPORT—1906.

I.—NEW CHINA.

What is New China? It is the China which realises two things, viz., firstly, that China is far behind the West in general knowledge, in science, in industries, in economics, in means of communication, and in transport of all kinds, but that, secondly, in the vast resources of the country and in the natural ability of the Chinaman there are possibilities by which China can equal, if not outstrip, the West. New China begins to understand the value of railways, mines, modern manufactures, education, the press, travel, banks, coinage, postal communication, and has an open mind to learn from all parts of the world; but she cannot endure a foreign adviser. She is confident that she can be self-taught. Millions of Taels are yearly squandered on account of the **vanity of thinking they can manage everything before they have learnt** even the elements of many things. Among the men of "Young

China," some have been educated in the West, but most have been educated for six months or a year in Japan.

To show how modern education has completely taken possession of the nation, note the following items from the *Chinese Students' Journal*.

Shanghai alone has

5 Commercial, police and military schools,	
total students	690
11 Normal schools for elementary and middle	
Schools, total students.....	750
8 Middle Schools, total pupils.....	1,078
27 Elementary Schools ,,	1,912
17 Girls' Schools ,,	585
	<hr/>
Total...	5,015

Besides the above carried on by the Chinese at their own expense, there are many Mission Schools and a Municipal School, in all of which at least 2,000 more are being educated.

Wuchang heads the list of large attendances at Normal and other Schools in the Empire with 12,000 students.

The Normal and other Schools of Nanking follow closely after and have 10,000 students. These Schools are all modelled on Japanese lines, and most of the head teachers are Japanese.

Each provincial capital has a High School varying from 200 to nearly a thousand students preparing for the University Course which they hope to begin in a year or two.

Many Temples are changed into School-rooms and the dead idols are removed to make way for living ideas. In the province of Chihli the students and pupils in the

University College, the High School, the Normal, Industrial, Agricultural and all schools, including the elementary, amount to 100,000.

Every province is alive with elementary middle and high schools on modern lines.

The latest surprising thing about modern education is a memorial in September petitioning the Government to make education compulsory.

What an army of students there will then be! It will dwarf those of any other nation.

Of late there has arisen a powerful jingo party whose chief object seems to be to defy Western nations and threaten the removal of the Manchu Government unless it reforms and revenges itself on foreigners for having so often humiliated China. The result is a greater danger to peace than ever existed before. Still, in this gigantic clash of Chinese and Western civilization, in which the leading forces of the world are engaged, it is a comfort to know that the highest ideals and the best men of the East and the West are reconcilable with one another on the common basis of the Kingdom of God established on earth to remove sin and suffering of all kinds. Trouble comes mainly, on the one hand, from the half informed jingo parties of both East and West, whose panacea for all ills is to **fight the foe** and on the other hand from the **peace-at-any-price parties**. There cannot be progress without knowledge, and neither can there be peace without reciprocity and mutual respect for each other's highest ideals. These are fundamentals of righteousness, love, and peace for all the earth, without which no nation has ever permanently prospered.

2.—FOREIGN INFLUENCES DISTURBING CHINA.

The delays in the evacuation of the Russian and the Japanese troops from Manchuria, in putting the province under civil government and in having free railway communication from South to North as there was before the war, the delays of more than one Foreign Syndicate in carrying out their contracts, the interference with the functions of the Chinese magistrates in purely Chinese lawsuits, together with the Exclusion Acts against Chinese in different parts of the world have all tended to irritate the Chinese considerably, and **they naturally object to an open door for Foreign surplus products—manufactures—while Foreigners refuse an open door for their surplus products—Chinamen.** The example of Japan, first in removing the extraterritoriality privileges of Foreigners and then in successfully fighting the Russians, have combined to make the Chinese Government once more **forget its own Injustice towards Foreigners and cry for revenge against Foreigners for punishing it for the Boxer rising.** It has been repeatedly proved to the Chinese that if they adopted the best methods of Foreign countries and spent a **million taels annually** on modern education, in seed sowing, China could easily reap a harvest of wealth to the extent of a **million taels per day**, and that it could secure permanent peace by adopting the universal principles of righteousness. It is this blindness which God sends on those who will not follow His principles which prevents China, like some other nations, from progressing more rapidly. **If hatred be replaced by harmony, then light and prosperity will follow.**

3.—CHINESE VIOLENT REACTION.

After the outrages of 1900 the **clemency of the Allies**, in **voluntarily** returning occupied territories such as Peking, Tientsin, most of Chihli, etc., and in only exacting a comparatively small indemnity from a territory as large as all Europe and to be paid in small instalments, seems to be all forgotten. By fanning a spirit of revenge many Chinese mandarins find it easy to raise funds to train an army and to centralise it. The value of railways as a means of convenience to the people and as affording immense facilities for defence in the easy transport of troops has now taken thorough possession of the minds of the leading men throughout the Empire, so that they are quite willing to build railways everywhere; but the chief difficulty is in trusting their own officials with funds, as corruption is as rife as ever. The central government has been thoroughly frightened by anti-dynastic agitation. It believes that by permitting intermarriages between the Manchu and the Chinese peoples and by giving a constitution to the people they will evoke the patriotism of the nation to cease from anti-dynastic efforts and to unite with them to resist foreign aggression. It seems positively to have a **mania for change** at present. Five great Commissioners, headed by one of the Princes, have gone round the world to seek the best constitution to suit China. The people, who never had the smallest voice in the government of the country before, meet and congratulate their government on the promise of a constitution by and by. The names of half the institutions of the country are changed, while, alas, it is the same old men and the same old unsatisfactory methods which stubbornly remain unchanged like the everlasting rock under the green sward.

The immense stride made in education by the Imperial Edicts, changing the ancient mode of education by establishing modern education after the Japanese model in all the provinces, is unexampled in magnitude in the history of the human race; but **millions of taels are wasted annually, nearly as much as the indemnity to all the Allies combined**, by blindly copying instead of adapting methods to China's needs, and by teaching the Japanese language on an immense scale to their pupils both in China and as students in Japan. So far they are only occupying their time on elementary and secondary education. **By delaying higher university education** they are putting back the time by which they could have men to undertake the great affairs of state. Japan is flooded with Chinese students. Over 13,000 are there now and those alone **cost China annually five million** Mexican dollars while there are only about 600 Chinese students in all other countries. But the money wasted in teaching Japanese in the modern secondary schools is probably much larger. These students study in Japan from three months to five years—all the Chinese students have to learn the Japanese language before they can attend the lectures in the schools and colleges there—and, as the majority of these return to China after one to three years' study, the depth of their learning can be easily imagined. Unfortunately, also, a large proportion, probably half at least, come back with intense ideas as to the importance of China asserting its own independence of Foreign influence and control and consequently wherever these returned Chinese students—"Young China"—go, they assume that they know everything and alarm the central government, but so long as their sympathies are on the

whole more anti-foreign than anti-dynastic they are tolerated.

China is also flooded with Japanese in the army, in the police force, in the schools, in the press, and in the councils of the nation. The extraordinary liberty of the press seems to be granted with a view to creating a patriotic feeling.

Then again, several Chinese with Foreign education are now in power. Some of these who after having been unfairly kept in the background for many years have been advanced to important posts in different provinces of the Empire, notably in the North. Some are animated by the highest ideals but others have learnt many of the weakest points in Western countries, and they lead the Chinese to direct their energies more against these **than in improving China by adopting the best that is in the West.** The important point to note, is that power seems to be put in the hands of the party that is hostile to foreigners, who **wish to fight foreigners**, instead of in the hands of those who wish to progress by keeping the peace.

The combined result of all these movements is to produce a more active anti-foreign feeling than ever existed before, though still foolish in many respects. The blunders of the Customs Officers in New York in not respecting the passport of their own minister from London, provoked a **boycott of American goods** and gave an intensity of feeling to the riot in Shanghai which had never been witnessed before. The Chinese Government **attempted to break national contracts, and to upset the management of the Maritime Customs.** The people catching its spirit

had a massacre at Lienchow in the south and a small recrudescence of Boxerism in the north.

The general feeling among the most intelligent foreigners is that while there is a mania for change, they cannot discover any proofs of genuine peace and goodwill among the fresh leaders of the present Government, but on the contrary, they find them heedless of the lessons of the past. These leaders scarcely believe that any foreigners are disinterested friends of theirs, therefore they will not engage Western experts to any extent as advisers in the great affairs of state, thinking they themselves without training and experience are competent for anything. **China needs wise men to see the faults of the Chinese as well as those of foreigners,** and to see that among foreigners they have friends as well as enemies. By following the advice of its best foreign friends, China would not have been so weak and helpless as it is to-day, but would have been among the foremost of nations. **China's worst enemies** are the conservatives, the stirrers up of strife with foreigners, and the conceited who think they know without having learnt.

4.—DIPLOMATIC REMEDIES.

The proposals of some of the Foreign Powers to partition China before 1900 have created a profound suspicion and resentment against foreigners like that of France against Germany. Owing to the temper of the Chinese being so unfriendly and rigid, the German Government after attempting to negotiate a new Treaty, broke off negotiations, feeling that the Chinese wanted everything and would give nothing. The Russian Government after commencing negotiations in like



DR. MORRISON, PEKING



MISS MARY W. B. B. B.

manner took a long holiday. France is said to be questioning whether she is not losing more than she is gaining politically by championing Missionaries who interfere so much with native lawsuits.

The British Government has done a good thing in offering to co-operate with China to suppress the use of opium. The Chinese have so far responded as to have issued an Edict (See Appendix B). Sir Ernest Satow has rendered a service of great value to Chinese students by asking that **proficiency** of students **in Chinese** be considered as a **substitute for** a knowledge of **Greek and Latin** for matriculation into Cambridge University. A similar request simultaneously from Lord Cromer in regard to Egyptians who know Arabic resulted in Cambridge University granting these modifications. Other universities are sure to follow. This will enable Chinese students who know English to enter on their college course in such Universities at once without the expensive, and to them useless, study of Greek and Latin for about two years—a great boon.

The interests of Governments, Merchants and Missionaries are not independent of one another, but we are all bound up in the same bundle of civilization. What benefits one really benefits all; what injures one really injures all.

5.—MERCANTILE REMEDIES.

In time of famine from droughts or floods or war, the purses of the foreign merchants have repeatedly been open to relieve Chinese distress, but in methods to extend trade their rule has been to press their respective governments **to urge the Chinese** to open a few more ports, stop the likin, improve the currency, etc.,

etc., **rather than to adopt a continuous policy of general enlightenment.** The Morrison School in Hongkong was aided by them for a time long ago, and produced some splendid men like Yung Wing and Tang King Shing, who were among the pioneers of Chinese Reform at the early dawn of modern education, mining, and railways. The habit of the Mercantile Communities of always appealing to their governments, and latterly of the Syndicates in engaging ex-consul-generals and even ex-ministers to treat directly with the Chinese Government in Peking or in the provinces, trusting to their official prestige instead of offering to do something regularly for that enlightenment which is the chief cause of the increase of trade in every country, is not the best way of furthering their ends.

But no mere force, not even that of a Napoleon, can be permanent. The 19th century was the age of immense strides in education and in universal development, but the foreign merchants in China neglected this great instrument of progress, and consequently could not reap the enormous harvest which might have been theirs if they had co-operated with the educational missionaries.

It is true that the rapid extension of the Postal Service is rendering an incalculable service for the enlightenment of China now. (See Appendix C).

Twice during the last fifteen years has our Society laid this policy of enlightenment before both the Customs authorities and the China Association, but each time unsuccessfully. Many of the merchants have given private subscriptions of ten, twenty and sometimes fifty taels, and have spent valuable time on our committee. Those of the latter class repeatedly

urged their fellow-merchants to give more support to our work even for their own sakes, but neither the Customs Department nor the Syndicates, nor merchant firms, as such, have yet contributed to this general fund although **they have all reaped a large harvest from the fields which we have sown.** We would respectfully and urgently call their attention to this once more. (See Sections 6 and 7.)

6.—MISSIONARY REMEDIES.

Notwithstanding the gigantic obstacles and the mistake incident to all human operations an astounding work has yet been done.

The Roman Catholics count less than a million converts after 300 years work, and the Protestants less than a quarter of that number of converts after 100 years of labour, and the annual increase of all Christians is perhaps only 25,000 per annum, while the natural increase of population is four millions—a comparison which at first sight is discouraging enough. But what is more encouraging than the fact which is **one of the wonders of modern history** that the Chinese nation was awakened to ideas of reform, and after the first leaders underwent persecution and martyrdom, the renaissance and reformation has gone on with such a rapidity and momentum that the **whole nation is now committed to reform** of all kinds. Now the **Chinese themselves have again and again said that they owed the beginning of this gigantic movement to the influence of the missionaries and especially to the Christian Literature Society.**

The federation of all the various Free Churches in England and the federation of all the denominations in

America, the separation of Church and State in France, the restatement of theology formulated centuries ago, and the adaptation of modern views more in conformity with universal truth and with the need of a genuine Kingdom of God in all the earth, are proofs of tremendous energies moving the minds of millions in many lands.

In China the Spirit of God has not been inactive among His people and revivals have been reported from various parts of the field. It is simply ignorance on the part of certain newspaper correspondents to think that only the merchants in China have pointed out the ways of progress to the Chinese. They have done it to a considerable extent, but the Missionaries have done it a hundredfold more in the interior as well as on the coast by speech and press. When China suffered from a terrible famine, **the missionaries advised the Chinese authorities** to open railways, mines, and manufactures which would avert and ameliorate future famines. When China suffered from defeats from foreign nations, the missionaries advised China to educate the people in order to know how to avert poverty and further disasters. When China was helpless before many nations, they advised her to engage a few foreign experts to introduce the best methods of the West for the material, social, intellectual and religious benefit of China; thus proving themselves to be far better friends of China than their own statesmen.

Nor is their interest in China flagging. There are more missionaries to help China than ever existed before, and their number is constantly being added to, and now they propose:

To have a **General Conference** of all missions in 1907 to discuss adaptations to the new needs of China, and proposals for more federation and union, when delegates from most of the Christian world will be present.

Already we have united action in Educational work in Chihli, Shantung, Canton and elsewhere to establish first-class universities in order to be able to compete with Government Institutions.

As a large proportion of the Chinese students in Japan were imbibing anti-dynastic, anti-foreign, and anti-Christian views in Japan, the missionaries in China joined with the Y.M.C.A. to form a mission from among the missionaries in China to go to Japan and work among the students there, with very gratifying results.

7.—OUR SOCIETY'S REMEDIES ABROAD.

The General Secretary, during his eighteen months visit to Europe and America, was asked to take part in the **remarkable peace movements** which are now going on simultaneously in the world, and he gladly did so, thanks to the private generosity of a friend, as international peace has important bearings on the future welfare of China. The challenge of China and Japan which he communicated to Christendom to federate the 10 leading nations on the basis of natural reciprocity after which disarmament will follow automatically, amazed some members of the Peace Congress at Lucerne, cheered the Inter-Parliamentary Union, puzzled and tested the sincerity of the Rulers who are arranging the agenda for the next Peace Congress at the Hague.

He also suggested that diplomatic arrangement be made for a common universal system of education

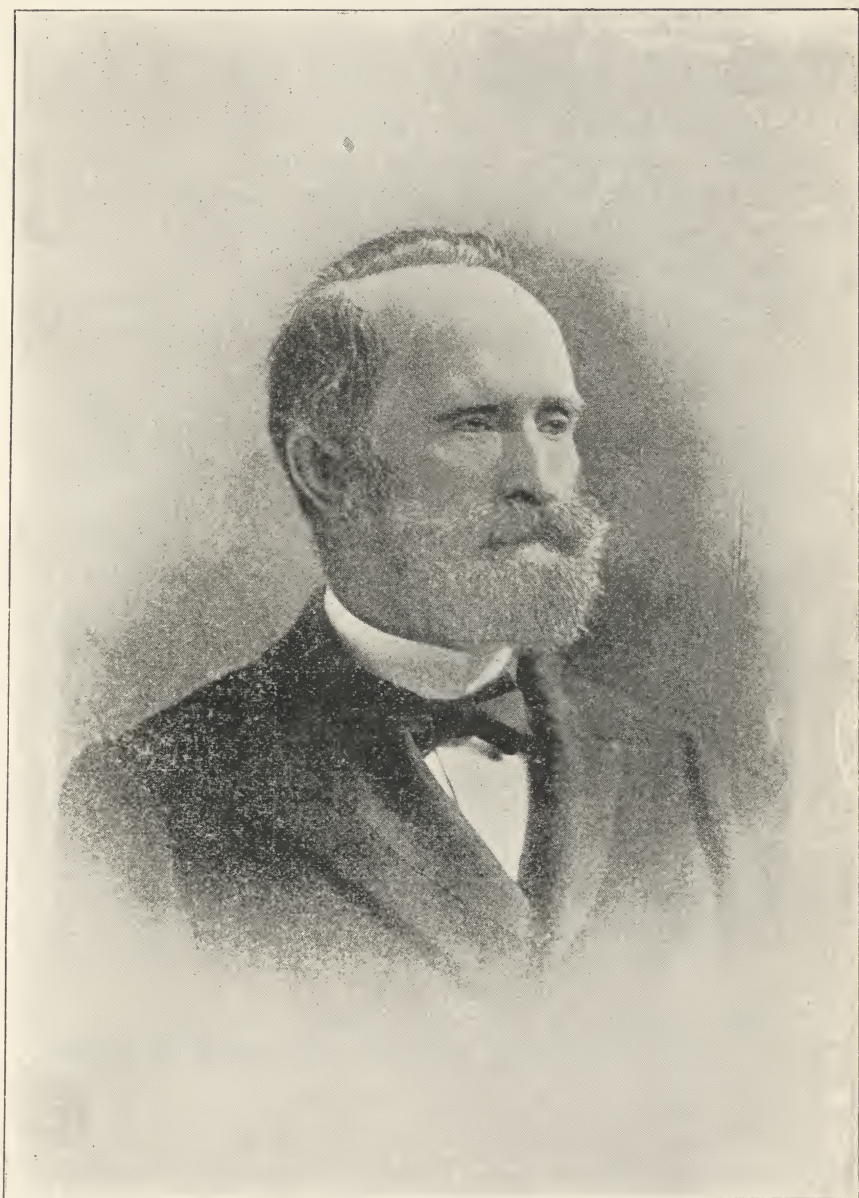
where the best points of each religion and civilization, instead of caricatures of them, should be studied in the Universities of all nations. The misunderstandings between Jews, Mohammedans, Christians, Hindus, Chinese and Japanese would then come to an end, and mutual respect take their place.

Christendom was advised to send deputations to China not merely to look after individual Missions, but **five experts to represent the whole Christian Church** on the following points:—

- 1.—On God's universal basis of religion to save mankind.
- 2.—On education based on the above,
- 3.—On literature to expound it,
- 4.—On philanthropy to embody it,
- 5.—On organisation of forces to accomplish it.

The Missionary Societies were advised to send men who have studied the **Science of Missions** as qualified for the work, just as nobody can be trusted to heal the sick or build a railway if he has no medical or engineering diploma. The results of a radical change in the preparation will **increase the efficiency** of the missionaries **tenfold or even a hundredfold**. History abundantly demonstrates it. A friend has provided the necessary funds for an expert to write a book on the Science of Missions for the use of Missionaries and promised securities to bring in **£400 annually** to promote the scheme.

Nor has our work abroad been confined to Europe. This spring our veteran senior colleague, **Dr. Allen**, who has worked so ably and indefatigably for over forty years to enlighten China through the Press, was invited to the United States as a delegate to the General



W. A. MARTIN, LL.D.
Late President of Peking University



Conference, which adjourned its session for two hours to hear him. He was called to Washington to have an interview with the President on the situation in China and how to improve relations. Commercial Clubs, State Industrial Association, Cotton Exchange, numerous Congresses, associations and conventions invited him to address them. Everywhere he emphasized the importance and opportunities of our literary work in China, pointing out its great influence in bringing about the present national revolution which promises not to stop short till the Christian Church is set up as the controlling moral power in the Chinese Empire. As a result of all his efforts, it is confidently believed that the United States will have (1) a more immediate appreciation of China and the Chinese; (2) a more intelligent and comprehensive knowledge of the work and results of missionary work; and (3) a greater desire that their relations with the Chinese, whether diplomatic, commercial, or missionary might be improved and peace and progress promoted.

8.—OUR SOCIETY'S REMEDIES IN CHINA.

While some of our friends and supporters at home were doing all they could for China abroad, the pair who were left behind were no less fighting with the foe of ignorance and bad customs and their consequences in China.

During Dr. Allen's absence in America **Mr. MacGillivray** edited the Wan Kwoh Kung Pao.

In the great preparation for the Centennial Conference, probably the heaviest of all preparations—a history of missions—has also fallen on our colleague, Mr. MacGillivray. He was cheered by an order from

Foochow in the south of China for 300 copies of one of his translated books. This last month he was informed that his translation of the "History of the Dominion of Canada," is now being used by the Commissioner I-Ko, in Mongolia, to develop Mongolia on the same lines! Finding that the Society for the Prevention of Cruelty to Animals wanted to have its humane views made known, Mr. MacGillivray promised to co-operate if they contributed something towards the expense. That Society granted us \$300. We are grateful to God that he was rescued from drowning in July by American Marines. He then lost in the river the valuable M.S. of his new descriptive catalogue of Christian Literature which was ready for the Press. This M.S. he has however reproduced and will be ready for the Conference of 1906.

Our Society having assisted in giving physical relief by aiding the Anti-Footbinding Society; having assisted in the intellectual relief by which education and commerce are promoted and consequently deliverance of the poor from needless poverty, and having assisted in various famine reliefs, last of all one of our number was Secretary of the Red Cross Relief in Manchuria, which raised 189,000 taels (about £27,000) for it; another of our number, **Mr. Cornaby**, felt that something should be done to relieve the **slave girls of China** and to deliver Shanghai from the bad reputation it has for receiving slave girls bought or kidnapped in the interior for purposes of shameful pleasure. From the beginning, the best people of Shanghai have always raised their cry against this traffic and some legislation on the subject was lately secured to raise the age of consent to 16. There is evidence to prove that the late riot in Shanghai, in which several were killed and many were wounded, had its

origin largely from 14 firms whose nefarious gains were supposed to have been interfered with by this moral cleansing, and Mr. Cornaby pleaded in his *Chinese Weekly* that the Chinese authorities should stop the evil throughout the land. Happily the Viceroy of Nanking is a good man, and he has memorialised the Throne in the hope of ending this trade in slave girls altogether throughout all China.

From the varied kind of work carried on by the C.L.S. at home and abroad, on the one hand reaching to universal peace, and on the other to deliverance from individual suffering, the immense scope of our work, reaching to every human need, is very apparent.

Mr. Chirol, of the "Times," writes "during the last two decades whilst the foreign trade of China has only increased from roughly £43,600,000 (in 1883) to about £70,000,000 (in 1903) the foreign trade in Japan has increased during the same period from a little over £9,000,000 to over £60,500,000 or eight and a half fold."

It is important for those in China to ask what is the cause of this great difference? It is a simple proposition well understood in all lands that **the increase of trade is generally in proportion to the increase in the intelligence of the people.** In Japan there have been public schools throughout the land, whereas in China the **Chinese have again and again attributed the present awakening of China to the publications of our Society more than to any other single cause.**

This is the 19th report of our Society. From the beginning till now we have had on an average the cost of four foreigners and eight Chinese and the rent of the building, etc., and we have published as many as **thirty-seven million pages** in one year and had

them circulated throughout the whole Empire. Many of our publications were pirated by the Chinese and widely sold throughout the Empire, some of the most popular **close on a million copies each.**

Thus our Society has spent annually about **\$22,000**, and the Merchants and the Customs have derived their Commission and Revenue on the increased trade mainly from the enlightenment given by the publications of our and similar Societies! As **the Jesuits in China prepared the way for Portuguese commerce** three centuries ago, it is the **Protestant missionaries**, though little recognised as yet, who are **doing most for the commerce of all nations here in this century.**

This being so we respectfully beg the merchants of China to follow the excellent example of Sir Thomas Hanbury and our supporters at home who have mainly furnished the funds for this great task.

9.—NEW BOOKS PUBLISHED DURING THE YEAR.

	NO. OF COPIES.	NO. OF PAGES.
Quiet Talks on Prayer ... 拔劍逐魔	2,000	188,000
do. Mandarin ..	2,000	216,000
Quiet Talks on Power ... 活水永流	2,000	120,000
do. Mandarin...	2,000	144,000
Training of Children ... 教子準繩	2,000	152,000
Parables from Nature ... 喻言叢談	2,000	224,000
do. Mandarin	2,000	248,000
Conversion of Francisco and Vabro ... 古巴天主教樊離羅信道	2,000	44,000
Business Methods ... 中國政俗考畧	2,000	316,000
Hungering and Thirsting ... 饑渴有福	2,000	88,000
Charity's Birthday Text ... 幼女誕禮遺範傳	2,000	76,000
Review of the Times ... 萬國公報	30,000	2,880,000
Christian Review... 中西教會報	12,000	384,000
The Chinese Weekly ... 大同報	78,000	986,000
Total...	142,000	6,016,000

10.—REPRINTS DURING THE YEAR.

	NO. OF COPIES.	NO. OF PAGES.
Whitclaw's Dictionary of Treatment 醫方彙編	1,000	620,000
Pray without Ceasing 祈禱不息	10,000	10,000
The Brush Merchant 貧子奇緣	3,000	72,000
Imad Ud Din 依德探	2,000	200,000
Natural Theology 格物探原	500	123,500
Total...	16,500	845,500

11.—NEW BOOKS IN THE PRESS.

Pioneers of Science. By Oliver Lodge.
 The Future of War.
 Prayer and the Lord's Prayer.
 Descriptive Catalogue of Christian Literature (1907).

REPRINTS IN THE PRESS.

Russia and its Peoples. By Dr. Allen.
 Benefits of Christianity. By Timothy Richard.
 Life of Christ. By Dr. Pott.
 Aids to Understanding the Bible. By Dr. Williamson.

12.—MANUSCRIPTS ON HAND.

Milner's England in Egypt. By T. Richard.
 Hodder's Life of a Century (Nineteenth) By. Rev. D.
 MacGillivray.
 Industrial History of England. By T. Richard.
 Winners in Life's Race. By G. Sadler.
 The Story of Geographical Discovery. By W. G.
 Walshe.
 The Story of the New Testament.
 The " " Old " "

Herbertson's Illustrated School Geography. By W. G. Walshe.

World Politics. By Dr. Allen.

The Story of Redemption. By a Chinese Story-Teller.

The Growth of the Empire. By W. G. Walshe.

Goulbourn's Personal Religion. By Archdeacon Moule.

White's School Management. By Miss Howe.

The Expansion of England. By Rev. G. Sadler.

The Essence of Christianity. By Rev. Timothy Richard.

Against War. By Rev. D. MacGillivray.

Andrew Murray's Abide in Christ. By Rev. D. MacGillivray.

Uhlhorn's Conflict of Christianity with Heathenism. By F. Ohlinger.

Captains of Industry. By D. MacGillivray.

These manuscripts have been accumulating for several years but for lack of funds we have not been able to print them.

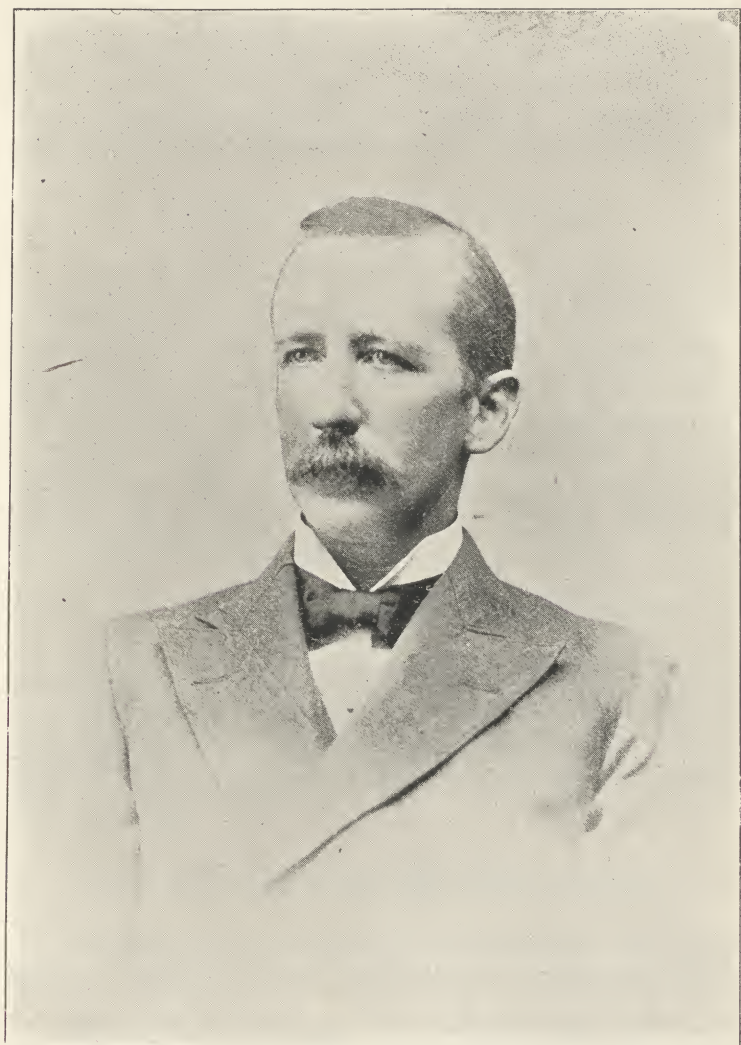
IN PREPARATION.

Beautiful Joe. By Mrs. MacGillivray.

Short History of the Christian Church. By Timothy Richard.

13.—RIGHT LITERATURE MORE NEEDED THAN EVER.

In view of China's wonderful awakening throughout the whole Empire, it is of the utmost importance that we present God's pure Gospel of life, light and love in all its fulness to China, and then it will commend itself to the conscience of all. Without this persistent



C. D. TENNEY, L.L.D.
Inspector of Education in Chihli Province



appeal to their better natures and presentation of our highest ideals, how can we wonder if China in its bewilderment should lose its way and end in incalculable harm to itself and to other nations as well? China is now standing at the parting of the ways. Which direction it will take, that largely depends on our supporters.

14.—THE PIRACY OF OUR BOOKS.

If we were a mere commercial house we would be prosecuting those who pirate our books, but as we could not get Christian books received into any Chinese bookseller's shops years ago it marks an immense stride when we are told that as soon as we publish a new book now a pirated edition of it appears at once. Still we are taking steps that whatever profits there may be shall be ours for the extension of our work, and not merely to the profit of the bookseller.

15.—FREE DISTRIBUTION AT EXAMINATIONS.

Although the old triennial examinations have ceased to exist, still examinations in modern education take place periodically. These we shall endeavour to follow up and adapt our examination pamphlets so as to guide Young China.

16.—VALUE OF SALES AND FREE GRANTS.

Returns from our West China Depot have not come to hand, therefore we cannot present a complete account.

The value of our sales in Shanghai this year has been \$12,898.08, a little more than last year which was \$11,440.34. The Free grants and grants at half-price to libraries amounted to \$447.52.

17.—SHANGHAI DEPOT.

We have tried the experiment of working entirely through Natives. They have not pushed the sales as much as we hoped. At the end of this financial year everything has been carefully overhauled and several improvements are proposed in order to meet the heavy competition from Japan, which owing to its success in the war against Russia, carries with it a high prestige so that anything from Japan has more than its intrinsic value at present.

18.—WESTERN CHINA DEPOT.

This has not been fortunate. We have been obliged to change our agent there. Hereafter it will be in charge of Mr. Moyes who married Mrs. Susie Rijnhardt of Tibet fame. We have asked one member from each of the various Missions in Chentu, the capital of Szechuen, to act as an advisory council there.

19.—OUR EDITORIAL STAFF.

Two have been absent; Dr. Allen, our senior in America, and Dr. Richard in England, but both are back now. Mr. Walshe was obliged to return to England, we fear for a long time owing to sickness in his family—a great loss to our Society. Messrs. MacGillivray and Cornaby have been permanently at work through the year in Shanghai. The Rev. Evan Morgan, a man of twenty years' experience in China and whom the governor and judge in Shansi desired to keep there, as they were very pleased with him, has just joined our Society. But what are five men to prepare enough literature for a quarter of the human race who

are now thirsting for fresh knowledge on all that helps and uplifts a nation? The Missionary Societies, it is hoped, will see that by leaving this department of their work weak they are endangering all departments.

20.—BAPTIST MISSION'S LIBERALITY.

Although the U. P. Society of Scotland was the first to set apart a man permanently for literary work for the benefit of all the Missionary Societies, still the English Baptist Mission soon followed by setting Dr. Richard apart for this work. Now they have doubled their liberality by setting apart one of their best literary men, the Rev. Evan Morgan, to assist in the work in Shanghai. A Baptist friend is also giving £120 annually to secure a first-class Chinaman to assist in this work. It is a pity that other Societies do so little in this most momentous of departments of Mission work.

21.—MR. CORNABY'S FURLOUGH.

Mr. Cornaby, who has the pen of a ready writer both in Chinese (a very rare accomplishment) and in English, has been editor of the "Missionary Review" since he joined us, a monthly magazine to help the leaders of the Churches. He has also been the founder as well as editor of the "Chinese Weekly" whose aim is to help the leading rulers, professors, and thinkers in China to think and act in harmony with the best thought of all the world. We shall greatly miss his valuable aid here, but we know that though absent from us in the body he will be with us often in spirit, and we pray and pray again that when he pleads for China those elect souls who wish to serve God well, and in the best possible way, will give heed to his thoughtful words and to his rare

letters, for he is a special ambassador from God with a special message for those who have ears to hear.

22.—IN MEMORIAM—CORNELIUS THORNE.

Our deep loss by the death of our dear friend Mr. Thorne is expressed in a resolution passed and sent to Mrs. Thorne (see Appendix A).

23.—THE ARTHINGTON FUND.

After an appeal was made through the English Baptist Mission to the Arthington Trustees to aid us in **new work** to reach **new China**, they kindly granted us for the present £300 per annum. An appeal was made also to the Trustees of the same Fund through the London Missionary Society and they kindly granted us £200 per annum. This sum is not to hand yet. By means of these funds we hope to publish such books as shall illustrate Christian truth and its fruit in Christian civilization.

24.—SUBSCRIPTIONS AND DONATIONS, 1906.

Darwent, C. E. ...	...	...	...	...	\$ 10.00
Hedley, J. ...	...	...	...	...	10.00
Loosley, A. O. ...	...	...	...	...	5.00
Anonymous ...	...	...	Tls. 20=	...	27.06
Liddell, J. C. ...	...	...	Tls. 12=	...	16.95
Pflugheil, Max. ...	...	...	...	...	10.00
Ekvall, M. ...	...	...	...	...	10.00
Little Lacy, L. ...	...	...	...	...	10.00
Anti-Footbinding Society	...	...	...	...	100.00
Dyer, Mrs. L. ...	...	...	...	...	10.00
Shaw Mabel, V....	...	...	...	...	10.00
Horne, Alice M. ...	...	...	...	...	10.00
Catgen, H. ...	...	...	...	...	10.00
Hill, E. C. ...	...	...	...	...	55.02
MacGillivray, D. ...	...	...	...	...	30.00
Hanbury, Sir Thomas ...	...	...	...	...	1373.62

曾君少卿真像

同胞

留別



TSÈNG-SIAO-KING



Huid, J. ...	...	...	...	10.00
Clarke, C. C. ...	...	...	Tls. 25=	34.05
Reed, D. T. ...	...	...	G. \$10=	26.13
Scholes, E. S. P...	...	...	...	10.00
Inglis, J. W. ...	...	...	...	10.00
Bland, J. O. P. ...	...	...	...	10.00
Hobson, H. E. ...	...	...	...	25.00
Heffer, F. C. ...	...	...	Tls. 10	
Seaman, G. F. ...	...	...	Tls. 10	
White Cooper, A. S. P...	...	...	Tls. 10	
Thorburn, G. C....	...	...	Tls. 10	
<hr/>				
			Tls. 40=	54.05
Barchet, S. P. ...	...	...	...	10.00
Ferguson, J. C. ...	...	...	...	10.00
Morse, H. B. ...	...	...	...	25.00
Dudgeon, Sir Chas.	...	...	...	20.00
Bondfield, G. H...	...	...	...	5.00
Fulford, H. E. ...	...	...	...	20.00
Dowie, R. G. ...	...	...	...	10.00
Commercial Press	...	...	...	10.00
Little, R. W. ...	...	...	...	10.00
Kelly, W. ...	...	...	...	10.00
Taylor, E. H. ...	...	...	...	10.00
Peckover, Miss P. H.	...	...	£1 1 0=	9.22
Wheen, E. ...	...	...	Tls. 100=	135.87
Murray, D. S. ...	...	...	...	10.00
Kolkenbeck, Miss H. M.	...	...	...	10.00
de Sausmarez, Sir. H.	...	...	...	10.00
Goddard, G. K. ...	...	...	...	10.00
Moule, W. S. ...	...	...	...	10.00
Jansen, Mrs. ...	...	...	...	10.00
Cardwell, J. E. ...	...	...	...	10.00
Miskelly, W. ...	...	...	Tls. 15=	20.27
Brazier, H. W. ...	...	...	...	10.00
Hamilton, W. B. ...	...	...	...	10.00
Horne, W. S. ...	...	...	...	10.00
R. Bredon, Sir ...	...	...	Tls. 25=	33.78
Hill, J. ...	...	...	...	15.00
Burt, E. W. ...	...	...	...	10.00
Genahr, J. ...	...	...	...	5.00
Ashmore, W. ...	...	...	...	10.00
Goforth, J. ...	...	...	...	10.00
Cochrane, J. B. ...	...	...	...	25.00
Douglas, Geo. ...	...	...	...	10.00
American Church Mission	...	...	...	2.05
Foster, Arnold ...	...	...	...	10.00
Glazier, E. J. ...	...	...	Tls. 151.07=	204.70
Duryee, Miss L. N.	...	...	...	20.00
Hickling, C. H. ...	...	...	...	5.00
Fee, J. E....	...	...	...	15.00

Boyd, J. R. S.	10.00
Jamieson, Geo.	Tls. 20= 26.88
C. L. S. Glasgow	£600.0 0= \$6,008.54
London Missionary Society ...	100.0 0= 984.92
C. L. S. Glasgow, Gent lemen...	50.0 0= 477.98
C. L. S. Glasgow, Ladies ...	151.0 0= 1,466.45
C. L. S. Glasgow, Gent lemen...	100.0 0= 971.00
C. L. S. Glasgow, general expenses	90.0 0=
C. L. S. Glasgow Depôt	5.0 0= 912.75
C. L. S. London... ..	250.0 0= 2,346.40
C. L. S. London... ..	100.0 0= 1,024.56
C. L. S. London... ..	50.0 0= 457.06
Baptist Missionary Society ...	220.0 0= 1,963.75
Arthington Fund	500.0 0= 4,566.81
* C. L. S. per Hongkong and Shanghai Bank...	500.00
	<hr/> \$21,680.22

Given T. Richard in England:—

Dr. Curwen... ..	£ 10 0 0
Hove Collection	1 8 0
Miss E. Kemp	10 0 0
Mrs. Thom. Jones	10 0
A. Friend	10 0 0
Haven Green, Ealing	8 10 0
Ditto per Rev. E. Thomas..	10 0
Aberystwith Net	7 18 4

£48 16 8= \$ 455.24

Subscription from the Venerable Archdeacon Moule, Messrs. Blundy and Martin will appear in our next year's account!

* Credited by Bank in error.

Dr. Cr.

FOR THE YEAR ENDING SEPTEMBER 30TH, 1906.

Audited and found correct.

J. A. URQUHART.

J. E. CARDWELL.

26.—CHRISTIAN LITERATURE SOCIETY FOR CHINA.

IN ACCOUNT WITH THE HONORARY TREASURER.

Dr.

FOR THE TWELVE MONTHS ENDING 30TH SEPTEMBER 1906.

Cr.

	\$		\$
Balance to debit, 1st Oct., 1905	7,660.88	By Subscriptions :—	
Editorial Office : grants for expenses	7,417.90	CHRISTIAN LITERATURE SOCIETY, LONDON :—	
" rent for 12 months, Tls. 900.00	1,230.96	For General Purposes...	£ 600 0 0
Insurance on stock of books, etc.	984.28	" " " " " " " "	£ 250 0 0
Grant to West China Depot	4,000.00	" " " " " " " "	£ 100 0 0
Rev. T. Richard : Travelling expenses in England on behalf of the Society	60.19	" " " " " " " "	£ 50 0 0
Hire of Room in Town Hall	20.72	CHRISTIAN LITERATURE SOCIETY, GLASGOW :—	
Interest on overdraft at Bank	119.89	Gentlemen's Branch, General Purposes	£ 50 0 0
Payment to Yokohama Branch for Chinese Books	20.19	Ladies' " " " "	£ 100 0 0
Balance in hand at Hongkong and Shanghai Bank	4,123.29	" " " " " " " "	£ 15110 0
	<u>\$25,647.40</u>	Gentlemen's Branch, Depôts	£ 25110 0
		" " General Purposes	£ 5 0 0
		" " " " " " " "	£ 90 0 0
		London Missionary Society	£ 95 0 0
		Arthington Trust Fund...	£ 100 0 0
		" " " " " " " "	£ 250 0 0
		Baptist Missionary Society	£ 250 0 0
		* Christian Literature Society, per Hongkong and Shanghai Bank...	£ 220 0 0
		" China Subscriptions :—	500.00
		Sir Thos. Hanbury, K.C.V.O., Annual Subscription	
		Tls. 1,000.00	1,373.62
		Others subscribers as per appended list	1,215.03
		Anti-footbinding Society	100.00
		Rev. T. Richard : smaller sums given him at Home	455.24
		" Interest from Debentures :—	
		Hankow Municipal 7% Loan, H'w Tls. 350.00...	486.74
		Shanghai Land Investment Co.'s 6% Debentures,	
		Sh. Tls. 300.00	404.55
		Interest @ 2% Hongkong and Shanghai Bank	12.98
			<u>\$25,647.40</u>

Per Contra

Securities Deposited with Hongkong and Shanghai Banking Corporation.

Shanghai Land Investment Co.'s 6% Debentures, Sh. Tls. 6,000.00

Hankow Municipality 7% Debentures ...H'kTls. 5,000.00

Audited and found correct.

J. H. MACOUN.

H. W. BRAZIER,
Honorary Treasurer.

* Credited by Bank in error.

Dr.

FOR THE YEAR ENDING SEPTEMBER 30TH, 1906.

Cr.

1906		1905	\$
Freight and Duty	...	Sept. 30	37.62
Advertising	...	By Balance	291.97
Stereo Plates	...	" Advertisements	82.45
Translations	...	" Hire of Plates	26.70
Printing	...	" Printing	9,550.97
Native Books for Sale	...	" Sundry Debtors	215.28
Discounts on Sales	...	" Commission	3,497.99
Refunds	...	" Sales at Ed. Dept.	215.61
Binding	...	" Sales at Depot	30.00
Royalties	...	" Exchange	14.06
Postage	...	" Encyclopædia Britannica	90.03
Balance at Bank	...	" Interest	1,851.16
Petty Cash	...		11.11
Total \$...		9	15, 14.95
		Total \$...	15,914.95

Audited and found correct.

J. A. URQUHART.

J. E. CARDWELL.

APPENDIX.

A:—RESOLUTION re DEATH OF MR. CORNELIUS THORNE.

The Directors of the Christian Literature Society for China, having heard with deep regret of the sudden home-call of our beloved Vice-President, Cornelius Thorne, just as he was in the very work of assisting our Society, we resolve to express our deep gratitude to God for the long and faithful service which he had rendered to the Society from its very foundation. He never missed a single meeting and when in China and at home always pleaded the cause of Christian Literature with fervour and success. Latterly, as Chairman of our Board of Directors, he rendered a still further service to the cause of Christ in China. The Directors desire to convey to Mrs. Thorne and the bereaved children their sincere sympathy with them in their great loss, and express the hope that his sons will follow in the noble footsteps of their much respected father, who was always ready to help every good cause.

B:—CHINESE IMPERIAL DECREE AGAINST OPIUM.

(Issued September 20th 1906)

Since the Imperial prohibition of opium, almost the whole of China has been flooded with the poison. Smokers of opium have wasted their time, neglected their employment, spoiled their constitutions, and ruined their families; and thus for some decades, China has presented a picture of ever-increasing poverty and weakness. It rouses our deep indignation even to speak of the matter. The Court is now ardently determined to make China powerful, and it is incumbent on us to urge the people on to reformation in this respect, that they may realise the evil, pluck this deep-seated cancer, and follow the ways of health and harmony.

We therefore decree that, within the limit of ten years, this harmful "foreign muck" be fully and entirely cleansed away, and we command the Council of State Affairs to consider means for the strict prohibition both of opium-smoking and of poppy-growing (in China itself), and report their deliberations to us for approval.

C:—THE CUSTOMS POSTAL SERVICE.

The wonderful development of the Postal Service under Sir Robert Hart during the last few years is only second in importance to railways and education. The latest Customs Report (1905) says:—

“No less than 307 names of postal localities have been added to the previous list of Establishments which now number in all 1626. Active operations have correspondingly increased as can be roughly gauged from the bulk of all articles dealt with, the total has risen from 66 1/2 millions in 1904 to 76 millions. Parcels have alone advanced from 771,000 to over one million and Money Order transactions from half a million taels to taels 820,000.

“The Postal Organisation has ceased for the first time since its foundation to appeal for pecuniary help from the sister service, the Customs. The year of 1905 therefore makes an important departure in its career most gratifying to all workers.”

The rapid increase of the service may be seen from the following table:—

“Articles dealt with in 1901 were 10 1/2 millions

1902	20	”
1903	42 1/2	”
1904	66	”
1905	76	”



THE NINETEENTH ANNUAL MEETING
OF
THE CHRISTIAN LITERATURE SOCIETY FOR
CHINA. (C. L. S.)

(Shanghai, Nov. 20th, 1906).

IN order to show how thoroughly the aims and work of our Society are appreciated in the Far East, we reproduce the following leaders. The first is from the *North-China Daily News* of November 20th, and the second from the *Shanghai Mercury* of November 19th, both preceding our Annual Meeting.

THE CHRISTIAN LITERATURE SOCIETY.

(*N.-C. Daily News*).

The number is few of those whose writings concerning China are worth anything at all, yet who dare to express themselves with any emphasis or certainty. Especially is this true of essayists estimating the educational movements now influencing the Empire and its people. The confident note which characterizes the annual reports of the Christian Literature Society is in stimulating contrast to this general hesitation and it is no less apparent than usual in the report to be submitted to the meeting this afternoon. This is a business-like document presenting what are sometimes describable as idealistic opinions, the pronouncements of men with a lofty purpose, an aim which they keep definitely in sight though it lies far ahead as yet. In the meantime the authors are not afraid to take very practical views or to commit themselves to forcible expression regarding conditions as they exist around them to day.

"New China" is the first heading in the report and it is really the topic of the whole of it. The words are used to define a country awakening to the power derivable from knowledge, "with an open mind to learn from all parts of the world," but "unable to endure a foreign adviser." The craving for knowledge is illustrated by figures showing that some 7,000 students are being educated in Western sciences in Shanghai alone, while at Wuchang there are no fewer than 12,000 students in the normal and other schools. At Nanking there are 10,000 students and "each provincial capital has a high school varying from 200 to nearly a thousand students preparing for the university course which they hope to begin in a year or two. .

. . In the province of Chihli the students and pupils in the University College, the High School, the Normal, Industrial, Agricultural and all schools, including the elementary, amount to 100,000." If the latest surprising demand for compulsory education is gratified, then, as the report states, China's army of students "will dwarf those of any other nation." With this desire for knowledge the Christian Literature Society can have no feeling save of sympathy, but in regard to the power which the knowledge is to carry with it is some misgiving lest it be improperly directed and employed to wrong ends. The Society cannot shut its eyes to the fact that a violent antiforeign wave is again passing over China, and it is perhaps right in attributing this in great measure to the success of Japan, first in ridding itself of extraterritoriality and then in defeating a Western Power in war. This spectacle of Japanese success has fired Chinese ambition, and unfortunately has made the young men of the larger Empire impatient of the slow and arduous period of training by which the Japanese have won their place in the modern world. This exaltation of everything Japanese—except Japanese pertinacity and perseverance—is perhaps inevitable, but the report pleads for a more direct study of the original Western learning on which Japanese prosperity was itself built up. "Millions of taels," says the report, "are wasted annually (in China), nearly as much as the indemnity of all the Allies combined, by blindly copying instead of adapting methods to China's needs, and by teaching the Japanese language on an immense scale to their pupils both in China and as students in Japan. So far they are only occupying their time on elementary and secondary education. By delaying higher univeristy

education they are putting back the time by which they could have men to undertake the great affairs of State" No hostility to Japan need be assumed from the fact that the Christian Literature Society finds it needful to criticize much of the education, or what is sometimes supposed only to be education, that is derived from that country. The worst effect that these Japanese instructors can have is that from the facility with which a smattering of knowledge can be obtained from them, their pupils shall be found content to stop at that little, or to fancy themselves fully equipped and able to attack the most important national problems, while their qualifications are yet of the slightest.

The objects of the Christian Literature Society are, of course, entirely the regeneration of the Chinese, but their labours have not been without effect in preparing the way for foreign trade. The Society has, therefore, always enjoyed the cooperation of the more farseeing of foreign merchants. Still those responsible for the report think there is room for more interest on the part of the mercantile world, which is reminded that while China is now committed to reform of all kinds "the Chinese themselves have again and again said that they owed the beginning of this gigantic movement to the influence of the missionaries and especially to the Christian Literature Society." The opinion is expressed that the methods usually chosen by merchants to extend their trading facilities are not the most effectual; that pressure through the Diplomatic Body on China to secure the opening of a few more ports, or to stop likin, or improve the currency—reforms be it said which have still to be accomplished might well be superseded by an attempt at the general enlightenment of the people, who would then be brought to perceive that these changes are for their own advantage as well as for that of foreigners. The coercive policy has not been so marked in its achievements that an alternative is outside consideration.

THE CHRISTIAN LITERATURE SOCIETY

(*Shanghai Mercury*).

THERE were not a few who feared that when "The Society for the Diffusion of Christian and General Knowledge amongst the Chinese" changed its cumbrous name to the much more convenient

form which it now bears it would also to some extent change its purpose and its object. We are pleased to find that this is not by any means the case, and it has indeed adopted, if that were possible, a wider platform. "Christian Literature should be co-extensive with the Works of God, and commensurate with the Needs of Man," declared the Society's General Secretary at the Ecumenical Missionary Conference in New York in 1900, and his words were the text of a weighty speech in favour of the new name a year ago. The Report before us gives us some idea of the way in which the Society has attempted to live up to the high ideal of the words we have quoted, and it is full of statements calculated to appeal not only to those whose sympathies are with mission work in any shape or form, but to those plain matter-of-fact people who, though having no special interest in mission work, have some concern for the general welfare of the millions of China.

The Report opens with a broad and forceful resumé of the Far Eastern situation as affected by the recent war, and a statesmanlike analysis of what is meant by the "New China." It is too often forgotten that China is no longer an Empire of interest only to itself, that in the preservation of the peace of the world China is perhaps the greatest factor to be taken into consideration, and it is frequently forgotten that the present unrest in China, educational unrest, commercial unrest, dynastic unrest, is a menace to the world's peace. The Christian Literature Society has not forgotten these things however, and keeping them in mind has laid before itself a programme which, if carried out on the scale to which its directors would like to be able to work, would undoubtedly reduce in substantial measure the possibilities of conflicts and misunderstandings which would only make confusion worse confounded. There are features of the Society's work which we would like to see more frequently copied by the missionary bodies in general. Not the least valuable of these features is the breadth of view which marks its work. Whilst it aims primarily at the diffusion of Christian knowledge it gives a very liberal interpretation of the word Christian. Looking over the list of works published by the Society in recent years we find translations of Tylor's *Anthropology*, Bloch's *Future of War*, Stahlman's *Assaying*, Macklin's *Theory of Human Progress*, and several volumes of *Comparative*

Religion. Time was when a volume on Comparative Religion in the library of a divinity student would be enough to put him outside the pale of the Christian Churches. That time happily is gone, but it is none the less refreshing to find the C.L.S. putting catholic literature of a thoroughly modern type into the hands of Chinese readers. We are convinced that it is a profound mistake, a mistake for which no after repentance can atone to foist upon the Chinese the discarded literature of our youth. This is especially true of theology and philosophy. The days of Watson's "Institutes" and "Pearson on the Creed" were good days, and for those days their books were good books.

But those days are dead and gone, and we may safely let the books of those days rest in peace, and not bring them to an untimely resurrection by translation into the Chinese language. The C. L. S. is in these matters quite ahead of the times. In another branch of literature, too, we are glad to see that the most modern writers are selected for translation—we refer to school text-books. For instance, whilst many schools at home and practically all in the East are adding the pates of their pupils by the miserable geographical compilations of Gill, Johnston, Meiklejohn and so on, the C. L. S. takes in hand the work of a thoroughly up-to-date, rational, and original writer like Herbertson and makes him accessible to the Chinese reader. This is as it should be.

Not content with the special work and programme which it has laid down for itself we are pleased to find that the Society gives a helping hand to others. The work of the Tien Tsu Hui, of the S.P.C.A. and of other kindred societies has been materially assisted by means of literature published under the auspices of the Society. It would appear, too, that a recent vice-regal memorial to the Throne in reference to the buying and selling of slave children was initiated, in part at least, by the publications of the Society.

To every missionary or missionary body we would commend the breadth of view, the catholic principles, the perception of present needs and the actual attainment of working union which undoubtedly contribute to make the Christian Literature Society a foremost agent of reformation in China. To every merchant and statesman whose concerns are with the Middle Kingdom we commend the methods,

aims and principles, of the Society as worthy of encouragement and support, and as a potent means of furthering that mutual understanding between East and West which alone can ensure fresh and free avenues for commerce, and the continued peace of the world.

ANNUAL MEETING.

The annual meeting of the above Society was held in the Royal Asiatic Society's hall on the afternoon of the 20th November. There was a fair attendance. Mr. H. E. Hobson was in the Chair; he was supported on the left by Sir Pelham Warren, and on his right by H. E. Lü Hai-huan.

Dr. H. V. S. Myers opened the meeting with prayer.

The Chairman said that the report and accounts of the Society had been published and they were pretty full. He did not know whether anyone could ask for more detailed information than that given. There was only one point he would like to call attention to, and that was the credit balance, which appeared to be large, but was not really so when it was remembered how many books the Society had in hand. The balance was satisfactory as far as it went, but it was hoped that it would be largely increased by subscriptions during the coming year. He had the pleasure of proposing that the report and accounts as now presented be passed.

The Rev. N. Bitton, in seconding this proposition, said it was always a pleasure to attend the meetings of the Society. It united all the elements striving for the benefit of China in one practical organization. He took it that all present would agree that the problem did not become less difficult or less urgent as the years went by. This year, as every year, they were able to say there was never a time when China needed work of this kind more. China was faced by some considerable difficulties. Chief among them now was the weakness due to age-long ignorance. She was at the present time especially susceptible to the influence of externals, which often made for disaster. She was so likely to look upon the things which appeared to make for power, but which did not really do so, and to copy the externals of life from those people who had power. This was seen in the idea that the great need for China at the present day

was a strong army. There was an idea that if she once got her hand on the sword, and got her gun right she was on the highway to power. One of the things this Society was bound to do was to make it clear to China that in international affairs force was not always the remedy. Those who lived by the sword perished by the sword. If she only believed in the gospel of force the day of reckoning might come sooner than she believed. The Society was bound to give China some better idea of real progress. Even foreigners would do well to remind themselves sometimes of the elements which made for progress, for perfection and for long life. After all it was not the nations which had flourished the sword most which had gained the most fame. Could Alexander the Great be compared to Phidias or Plato. Did not Caesar live by his Commentaries, and not the Commentaries because of Caesar. In Italy in the Middle Ages were not the best known names those of Raphael and Michael Angelo? The next great war would probably give the death-blow to the gospel of force. Behind these things lay great principles which could be applied to China as they had been applied to many nations. As the Chinese realized the great work of the Society they would themselves enter more thoroughly into it, and support its objects and try to carry its message of sympathy from the West to the East throughout the land. (Applause.)

H. E. Lü Hai-huan, said, "I have very great pleasure in being present at the Annual Meeting of the Society and joining in the congratulations on the Society's successful year of work. I have long known Dr. Richard and much appreciate his interest in China. He has been the means of establishing the Shansi University on a very satisfactory basis. The large number of books of published by the Society and translated from the best European literature has been of great benefit to China. Not only have students derived much profit from them but officials and the general public also. It is my sincere hope and wish that your good work may greatly prosper and flourish."

The resolution was than put to the meeting and carried.

Sir Pelham Warren said it gave him much pleasure to propose the second resolution, but he saw so many present who knew far more about the Society than he did that he would refrain from making a

long speech. Besides the report was so full that he really did not know what he could say. There was no doubt that a great deal of labour was expended by the Society, and he hoped the results would be commensurate. The patients appeared to have some difficulty in digesting the medicine, but it was to be hoped that they would soon get accustomed to it, that their dyspepsia would disappear, and that they would derive nourishment from the good food given to them. He had much pleasure in proposing the following resolution :

That the following gentlemen be the ordinary Directors of the Society for the ensuing year :—Chairman—H. E. Hobson ; Treasurer—H. W. Brazier ; Secretary—Dr. Timothy Richard ; together with the following—Dr. Y. J. Allen D. D., LL. D., Rev. Ernest Box, Horace Hanbury, E. S. Little, Rev. D. MacGillivray, M.A., B.D., Rev. E. Morgan, Dr. Pott, and Edward Wheen.

Mr. Poate seconded the resolution.

Dr. Arthur Smith, who was received with loud applause, said that he thought that there was no one who wished well to his kind who could fail to regard this, the oldest and most homogeneous empire, with great interest, during its struggles to replace the old by the new. It was a phenomenon which had never been seen before. They were spectators of the greatest drama of its kind in human history. What China wanted was one thing; what she needed was another. There were some curious opinions at home as to what was needed in China. After the war of 1842, when the Treaty of Nanking had been signed, people had an idea that what China would want now would be knives, forks, stockings and pianos, and supplies of these were accordingly sent out. But none of these things were the essentials of progress. A large number of people, perhaps he might say the majority, still considered that what China needed was things. They thought she wanted gas, electric light or trams. If these things were hers then they would be the substratum, the summum bonum of what she required. His hearers knew better than that. China wanted nothing of the kind. Their ancestors had done without these things, they did not press the button and you do the rest (Laughter) Yet they lived moral, intellectual and spiritual lives. So far as history was known the Chinese had always been civilized when our own ancestors were running wild in the woods. That was what had made

her great. These things had however been brought in little by little. China tore up the Woosung railway and metaphorically threw it in to the Woosung river. What China wanted was something better than that. China's intellect had to be replaced by another form of intellect. China had a large amount of historical knowledge; in her astronomy she had been able to get on without one or two planets. Her botanical books were most uninteresting, and based altogether on wrong principles. Now new learning and new principles were being brought in, and what was wanted: the supplanting of one thing by another. Yet in our own countries we knew that the most educated men were often the most dangerous men. An electric wire was a good servant, a bad master. It had been said that nine-tenths of the evils which the human race had suffered had been due to educated men insisting on doing the wrong thing. What was wanted was to know how to make China do the right thing. Things were not necessary; China wanted a national educated conscience. She had no such thing at present. She needed a conscience which would make a large number of people want to do the right thing. They would have to begin with a small number of people, but China had such men as that, and perhaps an injustice had been done to her by not recognizing that she had these men from time to time. The development of Chinese men was wanted. The Society meant a great deal more than the scattering broadcast of education. The Society was probably the leading agency of its kind. He thought that the Annual meeting should be held in the Town Hall; that there should be as many present as could get into the hall, because what was done by the Society was for the good of business on the Bund, for the good of the banks and of the shipping. When its objects were attained would not China be better? China would then produce men and women to compare with those of other countries. It was the bounden duty of everyone in this place and in China to uphold this Society. It was the bounden duty of people here and in China to support the Society. It should have its own printing presses, its own depots, and a large number of the ablest men and women in China in its employ searching out those things which would benefit China. He hoped the time would soon come when the Society would have a larger plant, building, and output, and then results would be seen that would not only be satisfactory to themselves but to China as a whole. (Applause.)

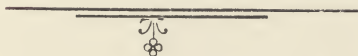
The resolution appointing officers for the ensuing year was carried unanimously.

Dr Fitch said he had been asked to propose a resolution of thanks to donors to the Society in China, England and America. He thought it was a very proper thing to do, but the more he had thought over the matter the more embarrassed he had become, for it seemed to him that it was the donors who ought to have proposed a vote of thanks for the privilege of being allowed to contribute to the Society. They were just on the eve of one of the greatest developments in history. Christianity and civilization had never had such an opportunity as they had at the present day. Any one who had an opportunity of contributing to such a cause as this ought to feel under an obligation to those who stood at the front and gave them this opportunity. The contributions during the past year had amounted to a goodly sum, and it occurred to him that a vote of thanks ought also to be passed to the various missions that had lent the Society men. He hoped the work would increase and multiply during the coming year.

Mr. Evan Morgan said it gave him great pleasure to second this resolution. It was a great pleasure to him to be associated with the Christian Literature Society. He had always been an admirer of the work, though for some time from a distance, but it had been said that sometimes distance helped one to appreciate and to understand. A closer acquaintance had deepened his opinion and admiration of the Society's high aims. The Society endeavoured to open every avenue of thought, but always with the key of religion. It never forgot that in the middle of the garden was the tree of life, and that without it the tree of knowledge could not be used. China could not do without religion. The Society also emphasized that patriotism could not be manufactured in Japan or Europe. It could not be ordered as one would order a ton of coal. The people must obtain it from their own souls. China was in imminent danger at the present day. She was in danger of exchanging moral philosophers for coal mines. Japan returned many half-educated students who would throw over Confucius before they know Christ. That was a danger they were trying to stop, by the diffusion of knowledge always based on religion and on God. If the merchants of Shanghai could fully appreciate their intentions and could read the signs of the times they would

handsomely support the Society in all departments. The resolution he had the pleasure to second was, "That the best thanks of this meeting be given to the supporters of this Society in China and in England and America; and that in view of the exceedingly critical state of China during the present period of great change, it is of the utmost importance that continued help be given in order that we may keep steadily before the Chinese the highest ideals of life which the world possesses"

The resolution was carried unanimously, and the meeting terminated with the Benediction, pronounced by Dr. Allen.



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